

Macedonian Call

"Come Over into Macedonia and Help Us."—(Acts 16:9.)

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Walking With God

BAPTISM is not a mere act but the entrance into a continued life. Many think they are saved for eternity by it when they are only saved from their past sins. They are particular about the performing of the act but careless about the living of the life it represents. "As many of you as have been baptized into Christ have put on Christ," and henceforth are to wear him. His love, his patience, his sacrifice, his separateness from the world. Baptism is not the boarding of a train and the immediate alighting again—it is the boarding of a train and the staying there unto the journey's end.

Many professed Christians think they are duty-bound to **READ THE BIBLE**, and so plan to read several chapters a day that they may finish it in a year. Often the words pass through their minds without lodgment. Such readers lay their books aside with the feeling they have done their duty, yet they forget what manner of man they are and are not doers of the work. David says that the man is happy who meditates on the Word day and night. Reading the Bible is not an act to be done and laid aside and forgotten. Reading God's Word is the starting of a motor and the turning on of the headlights, moving us on to the desired goal and revealing clearly the way.

THE LORD'S SUPPER was given to help bring us into this walk with God. It renews in our too-forgetful minds, from one Lord's day to another, the picture of the Great Unselfish One without whom

the world is chaos. No wonder God commanded us not to forsake our assembling together, for the Lord's Supper, if observed aright, helps bring us back when we go astray. It is a mere useless form when the participant partakes and then rejoices that he is free to spend the rest of the day and week as his flesh commands. "Whatsoever ye do in word or deed, do all to the glory of God." The Supper of our crucified Lord is not a mere act but a help to a continued life of Christ-acts.

PRAYER is not a mere act, not a mere bending of the knee, not a mere prostrating of the body, not a mere speaking of audible words to God. Rather is it a continued bending of the heart, a continued prostration of the soul, a continued outflow of thought to the Giver of all good. It is not something to be performed and forsaken until another stated time. The outward form of prayer is intended by God to lead to the continued submission of the soul. When walking along the road or in the woods or park or garden path at night, prayer leads one, even without words, through the flowers and trees and stars to the Maker and Preserver of man and his universe. It helps man to live as God lives. Prayer is a continued feeling of reverence and submission rather than an overt act. Prayer is a continued walk rather than an occasional talk.

"O, for a closer walk with God."

—D. A. SOMMER.

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Are You DRIFTING WITH THE TIDE?

It is an established fact that most people go the road that offers the least resistance, and then express themselves very politely. Now, brother, you see that it is perfectly natural for one to do that.

There is no doubt that that is the truth, and the natural thing to do from a temporal standpoint. Of course, it is natural for us to do a contemplated piece of work the easiest way, travel the best highways, sleep upon the most comfortable beds, yes, and have our homes furnished with all the modern accommodations. This is all perfectly natural, and desirable, and certainly goes a long way to make our natural life easy. All around and about us are the inventions of men, which are luring us into a natural life without hardships or much resistance.

But, reader, let me ask what are these contrivances, inventions of men, and modern conveniences doing to the Lord's people, Christians, and the work of the church of Christ, that blessed institution he labored, suffered, and died to bring into being, so that we might have a place to flee for safety?

There can be no objections to any one riding in a comfortable, late model automobile, or living in a nicely equipped modern home, nor to the using of any of the inventions of our time, but much depends upon how, when and where we use them.

I have observed for some time that there is a rapidly developing tendency for brethren to believe that if they arrive at the meeting place just in time to be partakers of the Lord's Supper that that is all that is required of them, and once they eat and drink at his table that fits them for the rest of the week and frees them to use the rest of their time to enjoy all the natural pleasures they possibly can.

Church attendance is declining because people are prone to satisfy their natural desires, their desire is to sit down to eat (the Lord's Supper) and rise up to play. It was this sort of activity among the children of Israel that brought severe punishment upon them, and if we in this age will do after their manner we can look for nothing different. The kind of seed we sow will bring forth the same in kind; if we sow to the flesh we sure will reap of the flesh. (Gal. 6:8.)

When Christians do nothing more than assemble to break bread, then hurry out to enjoy some natural pleas-

ures; this activity surely indicates that the tide is flowing away from the church, carrying members out and away from safety, and they will usually go out so far with the outgoing tide that when it starts back they are out beyond its control, out on the deep sea of sin exposed to the billows of punishment and death. Why, O why is it, that church of Christ people, a people who know better, will venture out with the tide, risk their souls, deceiving themselves with the idea that just so we break bread and drink of the cup—that when this is done—they are free to enjoy the natural pleasures of this life, it making no difference whether they get to any of the other services or not. It usually follows that when Christians absent themselves from one service it is not difficult to miss another one, and so it goes until the church suffers by nonattendance.

Let us do first things first, Matt. 6:33, seek to make the church our first interest, then should there be any time left for the natural blessings, it is sure and certain we will be better able to enjoy them. When I refer to natural blessing I do not mean worldly pleasures, such as movies, card parties, bingo games, and all such revelings, for they are sinful, and when we engage in them it is wrong. But I believe that there are natural blessings we can enjoy without bringing reproach on ourselves, the church, or our heavenly Father, such as fishing, seeing natural beauty, going out with lunch to enjoy Christian association, and so on. But should we engage in these things to the end that we neglect the church by hastening there to services and hurrying away after communion and not attending any other meetings, we do wrong. In this practice we ride the tide away from the Church. Don't drift away with the tide. It seems to me that every Christian is obligated to be present at every service, or whenever the church house doors are open for meetings. That places us under obligations to be present even if we can do no more than occupy the seat in which we sit. Think this over, brethren.

Bible study is needful and very important but Bible study alone is not sufficient. Obedience must go along with our study. People may study the laws of a state, a nation, and yet not obey the most important ones. So it is with the study of the Bible: if we study the Bible and do not respect it enough to obey it, what good will our study do? Here the tide is moving away from the Church. From the fact that many feel that Bible study is enough, this kind of activity will move those who thus go out in the deep water where rescue is almost impossible.

Brothers, consider this message seriously and get on the tide that is coming into the church. Attend every service of the church where you hold membership. Don't let Satan persuade you to ride the tide away, for the time may come when you will have a look back over your life, then you will wish to do what you have not done. I want to be saved, don't you? Then do all you can to help build up the church instead of helping break it down by drifting out away from it. Elders, deacons, preachers, plead for brethren to attend all the meetings conducted at the church where you are laboring; and brothers and sisters, do not forsake the assembling of yourselves to the services of the church. Heed the call of the church before it is too late.

Brotherly,

C. J. BEIDEL.

Hating Hitler More Than Sin

I have been impressed by articles in the last two issues of M. C. in which comparison has been made between Hitlerism and Satanism. Ever since the conflict in Europe began I have taken particular notice of how much more concerned people are in that conflict than they are in fighting the good fight of faith. They wouldn't think of letting a day go by without reading in the daily paper and hearing over the radio every detailed account of what is going on.

It is a common thing to hear members of the church go on at great length about the horrors of the terrible conflict taking place in Europe and how worried they are about our country becoming entangled. Some have been heard to say they hadn't been able to think of anything else for days. I have a son who is the right age to go, but that concerns me a lot less than keeping him steering the right course spiritually.

Of course no righteous person's mind could be entirely at ease so long as such suffering is being inflicted upon thousands of innocent persons. I mean innocent as far as being directly responsible for the present conflict is concerned. And yet the great masses inhabiting that part of the world are responsible for conditions to a great extent. If the masses were serving God instead of the devil, God would stand by the righteous nations. He always has.

But there is another conflict going on of several thousand years' duration over which Christians could better afford to be concerned if not worried. That is the one against Satan and his agents. Instead of spending our time and energy worrying over this carnal warfare, over which we seem to have so little control, we had better be spending it overthrowing the influence of Satan in someone's life. Surely many fail to realize the awfulness of that day when untold millions will be told to depart into everlasting torment. And, what if we could have reduced that number by so much as one and failed to do so? The sufferings caused by war are temporary, but that final punishment of the disobedient will never end. Terrible thought!

What if thousands of lives are being lost in war? Is that anything in comparison to the thousands upon thousands who are rushing madly to eternal destruction? Seems to me that is the thing every Christian's mind should be fully occupied with. What if my whole family should be blasted into eternity by the explosion of a bomb from the sky? If we are all found wholly serving the Lord we have nothing to fear. Not nearly so deplorable as seeing people living to old age and dying in sin. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

Had every Christian of every generation done his full duty in combating sin, there would no doubt be much less turmoil in the world today. And just to the extent the Christians of today fail to train themselves and help train others to go forth and fight for Christ, to that extent we are preparing the way for future trouble.

Not so long ago I read an article in a local paper titled, "God Bless America." And the questions were asked, "For what? For showing no respect for law and order? For trampling under foot every command of God?" We might add, for spending millions on tobacco, liquor, dance halls, movies and other forms of ungodli-

ness while the Gospel of Christ goes untold because of lack of funds? The sad part of it is that many professed Christians are partakers of these evils. No use asking God's blessing on that which is an abomination in His sight.

One writer spoke of the church being the Lord's training camp and how sadly it had neglected its duty. I am thinking just now of a congregation in California that for years failed to put the young male members into the work. And now most of them have drifted into a state of indifference and some have completely departed. But I'm sure there has been even a greater neglect on the part of that oldest of all institutions—the home. It, too, has a most important place in the training of soldiers for Christ. And yet few parents are teaching their children the Word of God. It is often the case that children aren't even taught at home, the lesson assigned them for Lord's Day Bible study. What a pity that parents refuse to take advantage of the golden opportunity God has given them by giving them complete control of the child during the most impressive years of his life. They are so busy supplying their temporal needs there is no time for spiritual food, and when the day is done everyone is too tired to read or study. You know the mind just won't retain much anyway when one is tired! It is quite common to find children of school age, whose parents are Christians, who cannot answer the simplest Bible questions, and yet small children learn so readily and remember so well. We have one little tot of three years in our little folks class who can do a pretty good job of naming the books of the Old Testament and can answer quite a number of Bible questions. And every member of the class can name all the books of the Bible, repeat the 23rd Psalm and several more scriptures and can answer intelligently any simple question on the book of Genesis, which we have been studying. Six months ago, before the class was started, most of them knew practically nothing of the Book. We have used nothing in the class but the Bible and the children have not been hired to learn. We are trying to teach them that we serve God because he did so much for us and will give us a home in Heaven when we die if we are faithful to him.

It seems to me that our greatest need is for parents to awaken to their duty and start teaching the Bible to their children. By doing so they will learn much themselves. In one operation they will be training themselves and helping to train others to fight in the Lord's army.

—MRS. RALPH SHEARER.

Questions and Answers

(101) J. T. G. What does Jesus mean by "idle" word in Matt. 12:36? Ans.—The word is from ARGOS and means, "useless, fruitless." It would be difficult for me to illustrate since it means a word or expression from the mouth that is intended to have no meaning but is put out by the user for the purpose of confusing the hearer without committing the speaker to any point. Any combinations of letters with no definition in standard authorities would come under this subject.

(102) Does Matt. 5:23, 24 apply today so as to require brethren to adjust their differences before communion? Ans.—The principle involved would apply today. But it would not be restricted to the communion. If a man knows his brother has a grievance against him which he

has refused to adjust, he should know that none of his religious activities will be accepted by the Lord until it is done.

(103) Are not those who are otherwise true Christians sinning against light by fellowshiping those of the Christian Church who habitually use tobacco? Ans.—Why specify members of this institution or any other particular group? If these people were all free from the use of tobacco could we still be free to fellowship them? But my answer to the tobacco question was given in last issue of the M. C. in this same questioner's list. The Church of Christ is not making a test of membership out of use of tobacco. But its teachers are making it plain that it is a useless, filthy, expensive habit and that the one who is guilty is certainly not obeying 2 Cor. 7:1 and kindred passages.

(104) What is visiting fatherless and widows in their affliction? Ans.—The word "visit" means to communicate something useful to these people that will relieve their afflictions. It does not mean to "make a social call on them" as the word usually does, but to do something for them of helpfulness.

(105) Explain how to keep from being spotted from the world. Ans.—By not associating with people of the world in their deeds that are wrong. We might need to be in the same company with them at times but do not endorse nor participate with them in the evil. And when not necessary to be in their presence even while engaged in wrong practices we should not be present at all.

(106) Is it scriptural to have family worship? Ans.—I scarcely understand the drift of this question since it is always scriptural to engage in worship. But Eph. 6:4 and 1 Peter 3:7 indicates that worship to God is expected to take place in the home. But this practice has become so rare that one seldom sees it any more. If more time and attention were given to talking to the children about the Bible and showing them what it means to pray and sing and read the Holy Book, there might be less difficulty in keeping them from the evils of this immodest and blasphemous age.

(107) Must a Christian pray every day in order to be faithful? Ans.—The Lord has not specifically designated how often we should pray. In fact, the earnest Christian does not need to be urged to pray but will do so voluntarily. But all of the various passages (far too numerous even to cite) that touch on this subject show that devoted followers of God pray daily and sometimes many times a day. It is an honor and great privilege and not to be regarded as an irksome command.

(108) Why are there so many different churches in the world? Ans.—The pace was set for this by the Reformers. These men were characters of individuality and impressed their traits upon their followers. This originated the leading "denominations." And since then the spirit of selfishness has multiplied divisions among religious people until the number of sects has increased as we now see them.

(109) Why is there so much indifference among those who have the true doctrine? Ans.—It might take a volume to name all of the causes. And yet it might be summed up in one statement namely, the weakness of the spirit and strength of the flesh. It requires faith to overcome the world and few people have the faith necessary to resist fleshly temptations.

(110) What is right and what is wrong for Christians? Ans.—This question is almost like asking me to conduct

a New Testament reading here in this column. I can only point out the principles involved by citing Col. 3:17. Since our words and deeds, which are the fruit of our thoughts, cover our entire life, it follows that we should do nothing that is not authorized by Christ. The word of Christ as found in the N. T. must direct us in all that we do and whatsoever is not allowed therein is not right. For this reason we must constantly study this precious volume and give earnest heed to what we learn lest at any time we let them slip. If we keep within the teachings of this great rule of faith and practice we will always be in safe condition.—E. M. Zerr.

"Oh Lord, How Long?"

How long, Lord, will it be until preachers will stop defaming each other, killing each other's influence in the field of Gospel labor, peddling rumors, relaying scandals, muckraking in the dumps "outside the camp" to dig up and air again the weaknesses and failings of brethren who have done their best to outlive and atone for their mistakes?

How long, Lord, will it be until members of the church who are not pushed to the front on every occasion will stop envying those who are "preferred before them?"

How long, Lord, until elders stop allowing the so-called "Young People's Bible Class" to be prostituted into a social party, petting party, fun, frolic and revelry, where in many cases the most disgraceful conduct is carried on, and where in most cases jealousies, envy and youthful hatred is born, bred and nourished by persons who have no conception of how to guide or control young people?

How long, Lord, until our young people stop smoking, drinking, keeping late hours, a boy and a girl alone often in dead of night, parents not even knowing (or caring, it seems) where they are?

How long, Lord, until our overseers assume at least a semblance of rulership and try to control the assembly until at least a modicum of respect and reverence can be seen when the church meets for worship?

How long, Lord, until some of our young men, who pretend to preach the Gospel or go out as song-directors in revival work, will quit attending public dances, getting drunk, and showing contempt for their elders and leading other young people toward ruin?

How long, Lord, until our people learn to love and forgive each other? Learn that nothing can be accomplished where strife, division and malice rules?

I have said "OUR" people, young people, elders, etc., for I am talking about people, young and old, of the Church of Christ to which I belong. These conditions prevail almost everywhere in our own ranks. The fault lies primarily in the home. Parents of our youth today are to blame first. They exercise no discipline. They talk of their likes, dislikes, hatreds and preferred preachers, etc., before their children, and "raise them up" to like or dislike certain other members or the preacher.

Next, the fault lies with elders of the congregation. They permit any man, woman or youth to voice any complaint or accusation they may harbor for another, and to slander any one they do not like, peddle scandals, bear false witness, conduct themselves rudely and ungodly during the services; leave the services if some one is selected to speak whom they do not like or have been

"taught at home" to hate. All this goes on without a word of rebuke, correction or even exhortation from elders.

Last, but not least, the fault lies with the preacher. He is either a coward, fears a "return salute", or that his speech may back-fire on him, or his support be reduced; or just don't have the nerve to look sinners in the eye and tell them they are Hell-bound; or for some other unworthy reason he will not "rebuke, reprove and exhort" while he "preaches the Word." He does not "rebuke them that sin, before all, that others may fear," as Paul commanded. And until the home, parents, elders and preachers all seek forgiveness for all this, and get together to save the Church and the Youth, we are bound to go on crying "Oh, Lord, how long 'till the end of these things!"

Brethren who read this, take warning! We are going to the Judgment!—Tice Elkins.

The foregoing was clipped from the American Christian Review of February 13, 1940.

Bro. Elkins has spent most of his life as a preacher of the Gospel in the South where he now reports the deplorable condition of the churches. The Brother has not exaggerated the case. What he has stated about the churches in the South is a sample of what I have heard from others who know the facts in the case.

Bro. Elkins thinks the blame for these conditions primarily belongs to the parents of the young folk involved. Next he blames the spineless, so-called "preachers" of the Gospel. In this he is right, to some extent. But he fails to observe the main source of the above mentioned evils in the churches. These conditions result more especially from the indirect poison influence of their so-called Bible or Christian Colleges in the South, as wielded over the preachers, and the home.

Note the following from the pen of one of their foremost preachers and teachers, J. N. Armstrong, in his College Bulletin, September 12, 1912:

"School authorities and teachers ought to know better than parents in general what is best for the training and development of the young." And "Well may the Devil be glad of his victory in convincing the world that at the home and at church are the places where the children ought to be taught the word of God."

Bro. Elkins, is it not a fact that you have known all along that the Bible Colleges in the South were putting out this poison stuff? The above is only a sample of what we can furnish from that very source. It is these very schools that Bro. Elkins has endorsed all these years, that are turning out these spineless preachers who he now says are afraid to cry out against the sins of the people in the church, lest they lose their job as so-called "settled minister." It would be unfair to the Colleges for the preachers they turn out to act as "settled ministers" over the churches, if said preachers did not uphold and teach the same principles as taught in the colleges.

Bro. Elkins, to kill the above diseases in the body of Christ you will need to fight the source and not the symptoms of the trouble. Step out in the open and help to blot out these falsely so-called "Bible" or "Christian colleges," and thus kill the source of this evil influence that has for years been corrupting the minds of preachers, and other students and the minds of parents by making them believe that the home and the Church are not suitable places in which to raise children.

I say, with Bro. Elkins, "Oh, Lord, how long 'till the end of these things?" "Brethren who read this, take warning! We are going to the Judgment!"—Wm. Ketcherside, Topeka, Kans.

Campbell On Sermonizing

"And first of all, be it observed, that in some churches there appears to be wanting a proper method of handling the Scriptures to the edification of the brethren. It is admitted by all the holy brethren that the Scriptures of truth, called the living oracles, are the great instrument of God for all His purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Everything, then, depends upon the proper understanding of these volumes of inspiration.

"The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better. The discussion of any particular topic, such as faith, repentance, election, the Christian calling, may sometimes be expedient; but in a congregation of Christians the reading and examining the different books in regular succession, every disciple having the volume in his hands, following up the connection of things, examining parallel passages . . . fixing the meaning of particular words and phrases by comparison with the style of that writer or speaker, or with that of others . . . and keeping the narrative, the epistle, or the speech, so long before the minds of all, as is necessary for the youngest disciples in the congregation to understand it, and to become deeply interested in it, will do more in one year than is done in many on the plan of the popular meetings of the day."—Alexander Campbell, *Millennial Harbinger*, abridged, Vol. 1, p. 475.

An Unworked Gold Mine

Every ungodly doctrine under the sun is being flung far and wide to prey upon more credulous and less stable creatures. These pernicious teachings are being propagated to the four winds of the earth. Like the arms of an octopus, their tentacles are reaching out and claiming victims. If false doctrines may be spread with such system and effectiveness, why cannot the pure gospel of God be spread equally effectively to the glory of the Lord and the saving of man? Truly, God's people must shake off their apathy and go forth in the strength of Jehovah if we carry the land for Christ.

No better means is at hand, so it seems to me, than by scattering sound literature. Let us notice briefly some of its attractive features.

1. **Economy.** People like to get the most for their money, to make their dollars go as far as possible. To the thriftiest of individuals this feature should have a powerful appeal. Gospel literature is comparatively cheap. The price paid for one gaudy-jacketed magazine of doubtful character would most likely purchase several copies of sound gospel tracts or periodicals that might save a soul from death. Some of the many dollars spent

for pleasure, candy, chewing gum, and thousands of trivial things, might be laid aside and spent for literature. And here is truly a work in which we can work actually according to our ability. Be it only a few pennies we have to dispense or several dollars, we can do our part. With our sound religious papers announcing so many "specials" and at such attractive rates, how we as individuals or as congregations can sit supinely by and say, "Let others do it," is beyond me. We must have an acute attack of spiritual paralysis!

2. Convenience. Most of us resent being called lazy, yet most of us are, to a greater or lesser degree. We like to follow the lines of least resistance, to do the easiest thing in the easiest way, to say the least of it. And what could be more convenient than writing out an order for whatever amount we can for a bundle of gospel literature, then taking it out to the mailbox and dropping it in? Uncle Sam then gets on the job, together with our able editors, and presto! usually within a few hours our literature is dropped on our doorstep. Simple, eh? And if we want to shirk the task of distribution, we can just tell the publishers to have the bundles sent to some "missionary point." If there is a friend we wish to reach with literature, but it is inconvenient for us to visit him or personally contact him, behold, Uncle Sam is ready to serve us! A paper can be sent almost anywhere for one cent or one and a half cents. A mere trifle!

3. Effectiveness. I think this is a strong point. An oral sermon, once preached, is forever gone, unless somebody can remember enough about it to reproduce some part of it to another. In spite of the admonition, "The things that thou hast heard of me, . . . the same commit thou to faithful men, who shall be able to teach others also," too many of our brethren are so near asleep, or eager to get back home to dinner, or thinking so much of other things, they cannot tell a word the preacher said the minute they get out at the church door. (I will admit what some preach is not worth remembering.) But the printed sermon can be preached a hundred times as well as once. Wherever there is one or a dozen to "hear," the "printed-page preacher" is on the job. And if perchance the first reader looks at the first line and throws the paper down, the chances are that another will pick it up and read it all. It is true that some copies will do no good, some will be used to kindle fires. But do all hearers benefit from the oral message? Do we lay down our Bible and give up because there are some in the audience that "shed off" the gospel as a duck's back sheds water? It is according to the Bible that some of the seed shall fall by the wayside, in stony ground, or among thorns; but the faithful sower **just keeps on sowing.**

4. Open to all. Some may be discontented because the church is not working them as they wish. (And we might say, in passing, that many promising people with wonderful potential ability have been pushed to the background by shortsighted leaders until they became discouraged.) Here is a way open to all, from the smallest to the greatest, of doing a worth-while work for the Master. Whoever we are, we may help scatter gospel literature and win precious souls to Christ. Let us, then, be about our Master's business.

5. Far-reaching. Many people are in such an environment that they cannot afford to go openly to gospel meetings, even though deep down in their hearts they may long to do so. If they were allowed the privilege of Nicodemus, to go "by night" to hear the word, they might

gladly do so; but they may be debarred by their families or religious friends. Catholics are openly forbidden to go hear the gospel preached; but, thanks be to God, we can still reach these precious souls by the printed page, delivered in person or by the mail man. * * *

The Macedonian call sounds forth. Shall we answer it? If not, we shall be held responsible in that great day. And the printed page is a gold mine of opportunity to those who would work in the Master's vineyard. Let us press the battle while it is day, "for the night cometh, when no man can work."—Ben Anderson in Gospel Advocate.

Would You Give 40 cents to Save a Soul?

I am sure there is not a single Christian who reads these lines that would refuse to do that. But suppose it were not quite certain that the soul would be saved, yet possible, would you make that little sacrifice? If millions had not done that in the past, there would be no Church today.

Let me tell you how that may be done. There is a little paper published every three months, in matter equal to about sixteen ordinary book pages. This can be sent to a person for two years for only 40 cents. That would be 128 pages carried by Uncle Sam, without any bother to you at all. It will be sent anywhere in the world. What an opportunity!

An individual Christian can do this, and thus silently enlighten many in the Right Way. Churches can send to all the non-members in their community, and may thus cause them to become interested in the Church of Christ and be saved. Or, you may get these papers for the trifling sum of two cents a copy, and circulate them from door to door, or hand to those you know MIGHT be interested, or can have at the door of your meeting house and hand to non-members who attend. Read elsewhere in this paper the article on "An Unworked Gold Mine." We put a definite price in this paper only because Uncle Sam demands it. It does not pay for itself.

The October No. of the Macedonian Call will be the Missionary No. Each No. is complete to tell of the true Church and the plan of salvation. The first article will be on "Hitler's War Began 6000 Years Ago." It will contain the oldest picture in the world of the Temptation and Fall, taken from a tablet in an ancient city, which will be very interesting. It will help your skeptical friend. How much money do you spend each year for luxuries?—how much for the salvation of souls? Don't wait.—Publisher.

Send The Light

There's a call comes ringing o'er the restless wave,
There are souls to rescue, there are souls to save.

We have heard the Macedonian call today,
And a golden off'ring at the cross we lay.

Let us pray that grace may ev'rywhere abound,
And a Christ-like spirit ev'rywhere be found.

Let us not grow weary in the work of love,
Let us gather jewels for a crown above.

Send the light! send the light;
The blessed gospel light;
Let it shine from shore to shore;
Let it shine forevermore.

Zeal Without Knowledge

The other day, on a well traversed highway, the truthfulness of the above statement was brought forcibly to mind. An ambitious speedster darted around me in a reckless fashion but had to quickly apply his brakes to avoid crashing into the machine directly in front of me. An oversupply of horse power and a deficit of horse sense seemed to be the answer.

I was reminded greatly of many people today whose zeal far surpasses their knowledge. Now don't misunderstand me, we know zeal to be a vital supplement to Christianity, for without it we would quickly become subject to religious error and deception. The Apostle Paul and Martin Luther will suffice to prove that the necessity of its use is veritable. Then there must be a difference in zeal you will say, if harm results from one kind and good proceeds from another kind. Exactly so. We find no fault with the kind the early martyrs had, for their's was based upon knowledge. Knowledge came first and generated the zeal, then zeal carried the knowledge to other people.

But some religions are based entirely on zeal. Theirs is a case where zeal leads knowledge, or rather, their unintelligible fervor looms ahead and knowledge remains dormant. This is the kind that we dislike. It is the unintelligible kind that says "rule or ruin". If their zeal cannot be used to rule without knowledge, (which will never work), then that zeal says that it will ruin by lack of knowledge (which we know to be an easy task). Zeal and knowledge are taken to build a house, but zeal alone will wreck it. (Prov. 14:1.)

I recently heard of a case where a man became angry because he failed to become feeder of the congregation, so he immediately wielded that wrecking tool, the tongue, until but a handful of faithful disciples were left. Please see Prov. 11:9. Many of you know that such are the conditions in many localities. We can see then, just what this zeal without knowledge will do. Sometimes there are those who have such a zeal for talking that it little matters what the subject is. No knowledge is required. The primary thing is with them to let that zeal have full sway. All religious error comes by an oversupply of zeal and a lack of knowledge. Paul said that Israel had zeal but no knowledge. As a result of being ignorant of God's righteousness they went about to establish their own righteousness. Isn't this exactly what is done in every departure from the faith? False teachers have plenty of zeal to spread about their ungodly doctrines. If this were not true their theories would not be advanced and no harm would result. But it is true and we see the truthfulness of it every day. Because of the zeal that the followers of Russell, etc., have, many people are led to believe their presumptions.

Sometimes that we might put on something "extra", some have advanced unscriptural practices. When the reason is understood it generally turns out that some one wants the church to make a more favorable impression on a special friend. If we allow that kind of zeal to run its course the truth would suffer for it. If in our religious zeal we have any idea, whether to favorably impress our special friends or to overglory in our song service, it matters not; we must be cautious or eventually the truth may suffer. Such we believe to be the plight of those who have recently gone modern. A zeal to popularize may lead us away from knowledge. To be

popular is not zeal and it certainly is a poor indication of knowledge. The church must be kept pure; apply your zeal to that end.

With his burst of speed, the motorist applied the brakes and thus he prevented a crash. In our zeal we may not think to apply the brakes until we hit Rome. But even as zeal without knowledge should be shunned, so knowledge without zeal should be evaded. A person may have knowledge without zeal. So in either state, the good that could be accomplished will be lost.

It is far from the purpose of this article to try to prove that we should merely have knowledge and no zeal. The good of one is lost without the aid of the other. As faith without works is dead being alone, so knowledge without zeal is dead, being alone. It is difficult to say which would be better, but of the two I believe that proper zeal is more to be desired than simply knowledge. If I exercise that zeal, knowledge will soon be mine. To further the Lord's Cause, two things are just as necessary now as when the apostles preached on the day of Pentecost. We must drink of the zeal of martyrs and swallow the knowledge of our Saviour. (Ecl. 9:10; Col. 3:23.)—Harold Shasteen.

Preachers Should Preach "Health"

Why not? I do, and have for many years. The Mayo Brothers said several times that about two-thirds of the American people dig their graves with their teeth. Many a time have I made a talk about like this:

"Temperance or self-control, is one of the virtues of the Good Book; but it there refers to control of temper, tongue, passions, appetite in eating—everything. We decry the man who fails to check his appetite for strong drink, who staggers down the street and who lies in the gutter all night. But perhaps a hundred times more people kill themselves eating too much food than drinking too much liquor. Of course, the latter has the disadvantage of making himself a nuisance and menace to others. We euphoniously speak of the former as a 'heartly eater', but the impartial Old Book calls him a 'glutton'. Intemperance in eating makes one unhealthy, unpleasant and undesired, and it takes from you the vim you need in fighting evil. Put the brakes on your appetite, brethren."

Common sense and experience are good guides in such matters. Between the ages of fifteen and twenty-five a certain young man had ill health, and had to learn the important lesson of taking care of himself. The happy result of his lesson has been that he has spent forty-three years preaching and teaching "from coast to coast", has spent about twenty-five of those years away from home in common homes, yet he has never been sick in bed away from home, nor even at home except once a few days in an influenza epidemic.

One thing we must all learn is that the body needs daily exercise in the fresh air, either through work or otherwise. Walking to and from school or work, for several miles; taking deep breaths with shoulders back when doing this or when making for the street car; our "daily dozen" in our room with window up, or in the back yard—will bring dividends far more enjoyable than those clipped from bonds.

Our old Guide Book (better than Baedeker's) says, "The blood is the life thereof." It is good blood, well circulated through all parts of the body, which heals

and makes us fit; and exercise helps this circulation. When the system is clogged, salts may be necessary for quick relief; and to this should be added a let-up or total abstinence from food for a while. The greatest asset one can have in this world is health, and to have health the system must be kept open, which exercise will help do.

Too much traffic balls up the highways; too much food clogs the human system. Old Socrates ridiculed those who pampered their appetites with pastries and condiments, and said that one should eat only when hungry and only as long as he had zest for food. A Japanese statesman, ninety years old, attributed his long life to his freedom from debt and to his eating of about five-sixths of what he wanted to eat.

When ravenously hungry one might do well to eat a little, half an hour before the meal—he is then less likely to overeat. A good motto for us might be—

Leave room for pie.
Then leave the pie.

If I were writing a school book on Health, it would run about like this: CHAPTER ONE—Temperance; CHAPTER TWO—Exercise; CHAPTER THREE—Temperance in Eating; CHAPTER FOUR—The Vital Organs of the Body and their Workings; CHAPTER FIVE—Examples of Temperance; CHAPTER SIX—Examples of intemperance, etc., etc., to the Finis. What doth it profit a man to make himself dizzy trying to memorize the names of the bones, etc., of the body, and to fail to learn the most important lessons of physical life—Exercise and Temperance?

An old acquaintance of mine unconsciously influenced me on Health. His life has run about like this: born ninety years ago; spent seventy years preaching in many states, about fifty of those years away from home; took walk every day when possible; never overate; said pastries are only to "nibble at"; when possible took short nap after noon meal; used Haarlem oil for irritations for which it is recommended; until his ninetieth year traveled alone through many states, preaching nearly every day and twice or three times on Sunday. Exercise and temperance were his hobbies, with the result that he suffered little through life. Every normal person can enjoy life in the same way.

But you cry, "I haven't time for exercise?" What? No time to acquire health, the greatest temporal blessing? No time to feel good? No time to store happiness? No time to live free from pain? No time to live long?

If you won't use the common sense God gave you, you MUST TAKE TIME to get sick. You must take time to suffer pain. You must take time to drop dead in the prime of life. And then what good will your fame or education or money do you? Are you really as wise as you think you are?

Oh, well, you have my point. And with these simple facts before you from my experience and others, I say in the words of the old timers: "Goodbye. Take keer yerself."—D. A. Sommer.

Seeking and Saving the Lost

"The Son of man is come to seek and to save that which was lost," "Leaving us an example, that ye should follow his steps." (Luke 19: 10; 1 Peter 2: 21.)

Who are "the Lost"?—"To him that knoweth to do good and doeth it not to him it is sin." (James 4: 17.)

Those who know what God requires of them, or have the privilege of learning, and do not make an earnest effort to learn the truth and live up to it, are certainly lost. Acceptance with God consists, not in learning and doing a certain number of things, but in making a constant effort to learn more and to do more. It consists in the struggle to grow better; and when we cease to struggle, we cease to be the children of God.—we are among the lost.

Jesus came to "Seek and to Save" the Lost.—The great mission of Christ to the world was to hunt out those who were lost and to save them. He did not fix up headquarters somewhere and call upon the people to come to him at that certain place and at a certain time, etc., to be saved; but he spent his life seeking the people. He went from place to place to find them and tell them of the salvation he was bringing to the world. He sought them in the highways and hedges and told his disciples to go to them to find them. His work was informal nearly altogether. His public preaching was a consequence of his private work. He was an example as a "personal evangelist"—was one who in person, face to face, told the good news of a Savior. The Christian world needs to get rid of its formalism, which is rapidly taking all spiritual life from it, and to follow in Christ's steps—go out anywhere, everywhere we can get a hearing and seek and try to save the lost. The world is dying for the need of this personal evangelism—this personal touch of the consecrated soul. The personal worker can do much by distributing religious tracts, papers, books, etc., as well as with his voice.

The Apostles and Apostolic Christians were to "Seek and to Save".—The great work of Jesus to seek and save the lost was to be carried on through his inspired apostles, or missionaries, into the world. In the great commission, the Savior said, "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be SAVED, and he that believeth not shall be damned." (Mark 16: 15, 16.) These apostles went out to seek and save the people just as Jesus did. Much of their work, too, seems to have been informal. They did not wait for some missionary society, or even a church, to stand behind them. From house to house as well as publicly did Paul preach the gospel, and in the market places daily he tried to seek and save the lost; and he tells us to follow him even as he followed Christ. When the Christians were scattered because of persecution, they "went everywhere preaching the Word." (Acts 8: 4.) They did not wait to go to a theological seminary, a Bible school or college,—but anywhere and everywhere they could get some one to listen to them, they told the story of Jesus and his love. The result was that tens of thousands of people were sought out and saved. The chief reason that so many were brought to Christ in those days was that each Christian was filled with the story of salvation and personally told it to others; and the chief reason that so few people are really converted to Christ today is that so few professed Christians have this same earnest desire that the apostolic Christian had, to seek and save the lost.

Preachers today to Seek and to Save.—The preacher is an evangelist, and the word evangelist simply means "one who announces good tidings", and his great work is to seek and save. But many evangelists have forgotten that their mission is to carry on the work of seeking and

saving. They may preach publicly, but they do very little "seeking". They visit among the saved brethren, eat big dinners, entertain and are entertained, but do not seek for the lost lukewarm sister, the disobedient brother, or the other backsliding children of God. Instead of spending so much time in pleasant intercourse with the saved brethren, he should be spending more time in saving intercourse with the unsaved ones who have made a profession of religion. Nor does his work with the outsider end with public preaching of the Word. He must seek the man who has never surrendered to Christ and hunt for the honest-hearted one who is in religious error. For a preacher to say, "We have a meeting-house and are preaching the Word, and if the people will not come it is their fault, we have done our part"—is to show that he needs conversion himself. Jesus, in the parable, commanded his servants to go out into the highways and hedges and bring them in, and he set the example himself of SEEKING the lost; and we are commanded to follow his steps. When holding a meeting we should go every place there is a prospect of saving a soul. That people may know that we are trying to save them, we should often take tracts from house to house and distribute them, and invite the people out to hear the preaching of the gospel. We must show that we are in earnest if we would convert the lost.

Bishops, or Elders, to Seek and Save.—The great mission of Jesus to the world is to be carried on down through the apostles and first preachers to the bishops of the local churches. When several people are saved in a community, qualified men are appointed as bishops to help to keep them saved. They are to teach, guard and develop the flock. (See Acts 20: 17, 28; 1 Tim. 3; Titus 1.) And they will have to render an account for the souls placed in their charge. (See Heb. 13: 17.) What a great responsibility—to have to answer for the souls that wander away into sin through carelessness! These elders, too, have a duty as well as the evangelists, to seek those who are in moral and doctrinal error and to try to save them from the wrath of God. Though the deacons do not have the same care of the flock, they have a duty toward all those who have wandered from God.

All Christians, the "elect", are to Seek and to Save.—The mission of Christ to seek and save the lost extends down to every Christian, for when Peter says that we should follow his steps, he was talking to the "elect" (1 Peter 1: 2), and that includes all Christians. Paul was talking to all the brothers and sisters, and not simply to preachers, elders and deacons, when he said, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." (Gal. 6: 1.) If your brother is indifferent, it is your duty to help him; if he is wayward, you should try to restore him; if he is a backslider, you should try to lead him to Christ again. It is your business to seek and save that which is lost; so far, at least, as you are able.

And the man who is in religious error needs to be enlightened—are you doing it? And the man who is living in moral sin, needs salvation—are you bringing it to him? Are you following in the steps of your Savior as you are commanded to do, and seeking and saving the lost? A Christian is one who follows in the steps of Jesus—are you a Christian in this great work which is at the foundation of all that is good?

What it Means to be Lost.—Do we realize what a terrible thing it is to be lost? "The chaff will be burnt with unquenchable fire." "There shall be weeping and gnashing of teeth." "Depart from me, ye cursed, into eternal fire which is prepared for the devil and his angels." "Where their worm dieth not, and the fire is not quenched." "Knowing therefore the terror of the Lord, we persuade men." Sometimes I wonder if we professed Christians really believe the Bible. If we believed that this man by our side, whom we have known for years and yet to whom we have never spoken a word about his soul, will be lost as described above, would we not do something to save him? Is it not about time that we inquire, ARE WE SAVED OURSELVES?

We Ourselves Must First be Saved.—There is no use in seeking and saving others if we ourselves are not right. The first way to teach others is to live the life of Christ in our own, so that our neighbor can see what salvation does. Then if we talk to him whenever we can get a chance, we may be able to save a soul from death. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

We Must Prepare for this Work of Saving.—We can do very little toward leading others to the gospel in its purity and simplicity, if we are not informed ourselves. "Sanctify the Lord God in your hearts: and BE READY always TO GIVE an answer to every man that asketh you a REASON of the hope that is in you with meekness and fear." (1 Peter 3: 15.) How few Christians there are who can sit down with an open Bible and show a man the book, chapter and verses which tell him what to do to be saved, and what the New Testament Church is! Don't be satisfied till you have mastered the scriptures in this tract you are now reading. Read the Bible daily, and pray daily to your Father, and try with all your heart to live as Christ would have you live. Then remember that you are to follow the steps of Jesus, who came to this world "to seek and to save that which was lost".

A Bar

The following poem, sent to us by a friend, was published many years ago, and incorporated by the Editor in his scrap book. The Editor considers it worthy a place in "The Index."

"The saloon is sometimes called 'A. BAR'—that's true.
 A BAR to heaven, a door to hell;
 Whoever named it named it well;
 A BAR to manliness and wealth;
 A door to want and broken health;
 A BAR to honor, pride and fame;
 A door to grief and sin and shame;
 A BAR to hope, A BAR to prayer;
 A door to darkness and despair;
 A BAR to honored, useful life;
 A door to brawling, senseless strife;
 A BAR to all that's true and brave;
 A door unto a drunkard's grave;
 A BAR to joys that home imparts;
 A door to tears and aching hearts;
 A BAR to heaven, a door to hell;
 Whoever named it named it well."

Church News

"There is so much bad in all of us,
And so much good in most of us,
That it behooves none of us,
To speak evil of any of us."

Huntington, W. Va.—Preached at Bethel on Cavit Creek, back of Roach, W. Va., Lord's Day August 4. Recently worshipped with brethren on Merritts Creek, back of Salt Rock, W. Va., and at Point Pleasant on Greasy Ridge, in Ohio. My father-in-law, old Bro. Bronson Wilson, an aged retired gospel preacher, passed away April 30, nearing the age of 84 years. My tract, "HOW EDDIE WAS CONVERTED," 10 cent per dozen.—E. R. Hayes, 1833 Maple Ave.

Arkansas.—Have enjoyed the M. C. very much and find its teachings quite in accord with the teaching of God's word. The "Kingdom of the Clergy," along with all these unauthorized, humanly devised organizations that have usurped the prerogatives of the "one body" and a scriptural eldership, can, and will, if unchecked, make of the church only a broken-down fence. Faithfully yours.—I. H. Baird.

I was invited by the Church at 2907 Dean Ave., Des Moines, Iowa, to speak at their annual all-day meeting August 25. We enjoyed our association with the church very much and I trust I did some good. We commend them for their "Work of faith and labor, of love."—L. L. Curry.

Topeka, Kans.—I closed my work of three Lord's Days at the Brewer school-house. This is a congregation established two years ago by the mission work of churches of Kansas, and some I think of Missouri. This little congregation is faithful and its zeal would put some of the older churches to shame. They went out with a truck each day, gathered all the children they could get to the school-house, and we taught them the Bible and we had our meeting at night. This way lots of good seed was sown. A man and wife were baptized and the church strengthened.—J. A. Freed.

Sullivan, Ill.—I closed at New Liberty, Asphalt, Ky., August 25. There two and one-half weeks. Had good attendance from beginning, couldn't seat all the people last night. There were fourteen added—four by immersion and ten restored to fellowship. I am to be with them again in 1941 (D. V.) Bros. Roberts and Riggins are held in high esteem among those brethren. I begin at Ellington, Mo., September 1. Will be in those parts until November 17. Hope to do much good in His name.—C. R. Turner.

Nashville, Tenn.—Dear Brother Sommer: A friend loaned me a copy of Macedonian Call the other day which was issued May, 1940. It is worth its weight in gold. I am enclosing \$1. Please put me on your mailing list for one year and send me as many copies of the above named issue for the other 50 cents, as you wish. If you do not have any extras then put me down on your mailing list for two years. But if possible send me one or two of the May issue anyway.—(Prominent Preacher and Writer.) (Brethren you see what handing out copies of the M. C. will do. Are you doing it? I meet many faithful leaders in churches who came to the truth through reading the Review in the long ago when it was faithful.—Publisher.)

Ava, Mo.—I am here hunting up isolated disciples, assisting and encouraging them to meet together to keep house for the Lord; to save ourselves and others if we can. I hope to have good news to report from here later. (D. V.) Expect to be at Nevada, Mo., October 4. Baptized a young man in Colorado and one came to my home recently. We went to the creek the same hour of the night. When he was born into the Divine family he said, "I want to help you go out and do this for others." Pray for me that I might continue faithful to the end.—R. O. Webb, Secor, Ill.

East Peoria, Ill.—The Peoria congregation is getting along very nicely as we have purchased a building. While it isn't anything fine, we are thankful that we have a church home and we don't have to beg for a place to meet. Bro. L. C. Ketcheraide is a wonderful teacher, also a wonderful worker. He is doing a wonderful work in Peoria.—Mrs. Lena Reynolds, 135 Edmond St.

Indianapolis, Ind.—I recently held a protracted meeting of three Lord's Days duration at Long Run Church, several miles

from Central Station, W. Va. Bad weather hindered several nights, and a church trouble, largely unjustifiable, hindered much, but in spite of these things brethren said we had the largest audiences in twenty years, and fifteen were added to the church, nine of whom were baptized, and one came from Babylon and the rest were restored. I hope the difficulty is settled. Through more than thirty years my wife has faithfully taken care of the children, and now looks after the paper when I am gone. She has never been permitted to visit churches with me except on rare occasions. She hopes to attend the Nevada meeting.—D. A. Sommer.

Neosho, Mo.—The Church of Christ, corner Grant and Young Sts., is continuing meeting as God commanded: Heb. 10:25; Acts 20:7; Singing, 1 Cor. 14:15; Reading, 1 Tim. 4:13; Studying 1 Tim. 2:15; Teaching, Titus 2:8; Praying and Giving of Thanks, 1 Tim. 2:1; Communing, 1 Cor. 11:26; Contributing, 1 Cor. 16:2. Finally brethren pray for us that the word of the Lord may have free course and be glorified. (1 Tim. 3:1).—Leonard A. Choate.

The Open Door Policy—People foolishly thought that if they could unite with the college people about all their troubles would be over. Yet those people are torn asunder over pre and post millennialism and other speculative subjects. Recently Ira Y. Rice, publisher of Christian Soldier, wrote Hardeman, president of Freed-Hardeman Christian College, and received the following: "The condition of the churches throughout the brotherhood is alarming and there seems to be a disposition that may end in further separation. Let's hope to the contrary. Remember me kindly to all friends. Faithfully.—N. B. Hardeman." We don't wish to get mixed up in that.

St. Joseph, Mo.—Just closed two weeks of work with the rural Alter Springs congregation. The meeting was well attended and fourteen were added—thirteen by baptism and one restored. I enjoyed working with these brethren and was well pleased with the vast amount of talent. During the meeting we outlined a program putting all available talent to work. Brothers T. J. Duncan and John Bliveau are solid men and I feel that they will do much good in the congregation as they have an eye for Development. Something that each and everyone should have. At present I am with the brethren here in St. Joseph, who truly are on the right path, as many of the brethren are willing and ready to bare Christ's name to the world. They are planning an all-day meeting, September 8, at which time surrounding congregations will be present. I will be here three weeks after which time I will open five weeks of work with the brethren at Decatur, Ill. Let us all take the Sword of the Spirit and USE it.—Bill Hensley.

Chillicothe, Mo.—Dear Bro. Sommer: As in 1939 so also in 1940 the Churches of Christ in Hale and Chillicothe, Mo., are holding a joint study of the entire Bible under the leadership of Bro. E. M. Zerr of New Castle, Ind. This year the Old Testament will be studied at Hale, beginning September 30 and continuing for six weeks each night, except Saturday and Sunday, from 7 p. m. to 9:30 p. m. Immediately following and beginning November 11 the New Testament will be studied at Chillicothe in like manner. These two congregations not only invite but urge anyone who can to attend these sessions. There is no expense other than room and board and this can be secured at moderate rates. The membership plans to take care of visitors as far as possible. Schedules of the study will be sent upon request. For further information write F. R. Bailey or E. M. Sallee at Chillicothe and V. M. Folts or Lloyd Stephens, Hale, Mo.—Grace Bailey.

Sedalla.—Bro. Sommer: I want to say in behalf of that masterpiece of work from the M. C. press of May issue on the Clergy System or "A Forgotten Scripture," that it is the best and most complete work on that subject I ever saw in my life. Made it doubly great by using the big guns in the Southern churches to do it. I have used a good bunch of the M. C. in this city and can use more. I really believe they will do good. The August issue, too, is rich from side to side. May God's richest blessings rest and abide with the M. C. and its publisher and able writers that the good work may continue to the glory of God and the Salvation of Souls.—J. Oscar Paisley, 501 N. Prospect. (There are yet thousands of the college brethren who have not had a chance to read that May issue. Send postage and we will send you free as many as you can use on them. It is not for general distribution among non-members like our Missionary numbers.—Publisher.)

Glendale, Ariz.—Less than two years ago three families of us started meeting here in the American Legion Hall in Glendale. There were only eleven of us and just seven members of the Church at that time. Four have been baptized (one the husband of one of our sisters); seven others have taken their stand with us. There are others attending our meetings regularly whom we expect to place their membership with us soon. We have a nice class of little folks on Lord's Day morning. We also have a Bible Drill in the evening. We expect Bro. William Ketcherside here in October, also Bro. Lloyd Riggins the early part of next year for a meeting.—Ruth Cassell, Rt. 3, Box 415, Phoenix, Ariz.

Just closed meeting with White Oak congregation, near Ethel, Mo., which continued through three Lord's Days. Rain and muddy roads greatly hindered our outside attendance. One was restored and two were added during the meeting. Brethren came from Hale, Chillicothe, Brookfield and Shelby. Brother Oscar Paisley visited us a few days during the meeting and was well received by the brethren. We wish him God-speed in the Sedalia work. A development meeting was conducted each evening from 7 until 7:50 o'clock, which I am sure did much good. Am looking forward to meeting with these people in 1941. I go to Polo, Mo., August 19, Bethlehem congregation.—Lloyd Riggins.

McKinney, Texas—Am real glad to get your paper. It sounds like the Book to read it. Have often wondered what had come to you since you used to write for our religious papers many years ago. Am 75 past and still like to read the good news that comes to me through the mails, especially what is published to expose error and SHOW THE RIGHT WAY. As I am not getting any pension do not have much of the filthy lucre to dispense, but would like to see some more copies of your paper. This one sounds O. K. Yours for the cause of truth.—Geo. W. Taylor.

Richmond, Mo.—Began meeting at West Antioch, July 28, will close August 11 and begin next night D. V. in Richmond where we hope to continue for two or three weeks, then to Reeds Station, near Carbondale, Ill., to begin September 8. Next to Nevada, Mo., where we hope to see many brethren and sisters we have known in the past, and many whom we have not met before. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11:6.) This should be an admonition to some congregations who meet only on Lord's Day morning, and to all of us to keep the good work going.—H. L. Carlton.

Riverside, Calif.—I recently spent three weeks at Reedley in effort to develop the male talent. Some progress was made in that direction. I rejoiced to see a mother of a family added at Reedley, by relation. I also spent two nights at Woodville, en route to Riverside. A married lady was added by relation there. The faithful there were greatly encouraged. I will spend the next two weeks with 11th and Lemon Sts. church in Riverside, and then go to a point near Corona. The church at that place is new, and are few in number. Pray that we may be able to strengthen them for the work before them.—William Ketcherside, 2010 East 11th St., Topeka, Kans.

Decatur, Ill.—Personal work by Bro. William Hensley starts September 15 and continues until Bro. Harold Shasteen commences on October 13 for three weeks. We would like for ANY-ONE having relatives and friends here, or if you know someone who lives here that has been associated with the Church of Christ who may become interested, give us their names and addresses that we may call on them. Your name will not be used if you prefer. We expect to have all-day meetings October 20, 27, and November 3. Write (Overseer.)—Delbert E. Winger, 920 West King St.

Walnut Bottom, Pa.—Our first meeting in our new church-house last June closed with what we considered good results and interest. The church has taken on new life, and we hope that it will continue until we grow into numbers of sound faithful ones so that we can take care of our own responsibilities. We were able to add three precious souls to the one and only church mentioned in the New Testament. Bro. Harold

Shasteen of Illinois did most of the preaching. Bro. Paul Mackey of Pennsylvania was with us three days and assisted by preaching, song leading, prayer, and visiting, which was a help. We are having Bro. Shasteen return around the first of November. It seems a number of people have requested his return. We feel it our duty to extend our thanks to those who have given the Church in Shippensburg assistance to conduct their June meeting. Thank you, brethren. May the Lord bless you all is our prayer. And now should any who reads this, that would want fellowship in the Shippensburg effort in November we would certainly be glad for it, and I assure you that all will be properly used, and God given the glory. There is yet a debt on our house to be taken care of, but the interest that has arisen in the Church demands that we hold more meetings, and give those that are interested the opportunity to obey the gospel. So, if you can do so, send to help support Bro. Harold Shasteen in November. We consider Bro. Shasteen among the soundest in teaching the purity of doctrine and he urges a clean Christian living. This is commendable. (Read Titus 2:1 to 4.) May we all have the courage to do what is right. Should anyone know of disciples living in this section please write me giving address and we will contact them. Brotherly.—C. J. Beidel.

Riverside, Calif.—The work in this state is making some progress, I believe. But there is so much more that needs to be done. Earl Fiscus conducted development (public speaking) class on Friday evening for thirteen weeks, ending last Friday, with both visible and audible evidence of progress. Tomorrow evening will finish course of fourteen weeks' training in rudiments of music by Wilbur Storm. We hope to have more such work in future. Two or three times a year we are having business meeting of all congregations in this part of country that can and will come. We had one such meeting at Riverside, one at Exeter and one at Compton, and plan one here at West Riverside September 1. Wish you could be here!—John C. Pace.

Hale, Mo.—Dear Bro. Sommer: Our Bible Reading is to begin September 30 with Bro. Zerr as teacher and continue six weeks studying the Old Testament. We plan night sessions only with the Reading being held five nights per week so that we can get our day's work done and still attend the Reading. The other two nights (Saturday and Sunday) and Lord's Day mornings we plan to have Bro. Zerr preach and thus make this a combination Bible Reading and protracted meeting. We also plan to have no sessions October 2, 3 and 4, so that those who can may attend the mass meeting at Nevada, Mo., without missing any of the Reading. We can "make up" these three sessions on Saturday and Sunday nights and soon be back on schedule. Closing at Hale November 8; Chillicothe, Mo., (about twenty-three miles distant) is to use Bro. Zerr in a six-week study of the New Testament. Thus anyone from a distance can study the Old Testament at Hale and the New at Chillicothe almost as easily as we will furnish room and board as reasonable as possible. Last winter Chillicothe had the Old Testament and Hale had the New. We hope many of our brethren and sisters can attend. Those interested may write the undersigned at Hale or Fern Bailey at Chillicothe.—V. M. Foltz.

Washington, D. C.—Dear Brother: I have received the following printed matter from you: one copy of the Christian Liberty, one copy of the May issue of M. C. and one copy of the July issue of M. C. I desire to thank you for this helpful literature. While I am engaged in writing to you, I further wish to retract my recent criticism of you and your activities. Even more than that, I want to beg your pardon and ask your forgiveness for any thing that I have said about you that in any measure may have been detrimental. In a recent letter to Bro. E. M. Zerr, I charged that your ranks were weakening. Such remarks were the result of being influenced by the "Kingdom of the Clergy." They were also the result of my failure fully to investigate the matter, and being a little on the "mentally lazy side." I wish to announce that after careful investigation, including a series of correspondence with Bro. E. M. Zerr, I have been very wrong in charging that you were a fanatic and a hobby seeker. Since I am a great-grandson of the late Joseph Franklin, it is inconceivable even to me that I should have been so easily influenced by the devil. Especially considering that Granddad Joe spent considerable time in my younger days feeding me on the sincere milk of the Word, it is even more puzzling. It is my sincere hope that you will forgive me for my attitude toward you, and that you will print this letter as a retraction.

I am now enlisted in your cause—the cause of Christ, and shall do everything in my power to further the return of our brethren to the old paths. Your paper, the "Macedonian Call," is a real gem. **CONTINUE THE GOOD WORK!** Yours in the Work of the Lord.—E. L. Keesling.

St. Joseph, Mo.—The Church here in St. Joseph is moving along in the work of the Lord very successfully and we are looking forward to Bro. William Hensley to begin his meeting with us the 25th of this month. We spend a great part of Sunday evenings in song service, trying to develop the singing. We have had a number of good comments from non-members concerning our song service. We have noticed some of the neighbors in the vicinity of the Church building spread a blanket on the ground in front of their house and listen to the song service. They have told some of the members of the Church they enjoy the song service so much we hope to be able to get them a little closer to the Church some day. I would like to know if any readers of the M. C. know any members or prospects in the following towns: Agency, Dekalb, Amity, Helena, Amazonia, Stewartville, Fausett, Savannah, Union Star, Cosby, Easton, Saxton, Wallace, Avenue City, Gower, Rushville, and San Antonio, Missouri. Also Elwood, Atchison, Wathena, Blair, and Troy, Kansas. All of these towns are close to St. Joseph and if there are any members there we would call upon the people if you could give us their names, as we are the closest congregation to these points.—Harold J. Hays.

Sedalia, Mo.—I enjoyed a very pleasant visit with Bro. Riggins and the Church at Ethel, Mo., where he was engaged in a good meeting; was there from the 7th to the 10th of August, and enjoyed some splendid lessons by Bro. Riggins. From there I went to Kansas City Saturday the 10th and preached Sunday morning and Sunday night at 59th and Kenwood to a splendid audience each service, even tho it rained most all the time, and enjoyed it much. Since the second Lord's Day in June, the day I began work in this city, to this day, the first Lord's Day in August, we have worked hard, preached both publicly and privately, even in the homes pleading with people to stop their worldly stuff and work for the Lord. I am glad to say we have made some progress that we have every reason to be thankful for. On my first trip here I found the few faithful, who would not bow their knee to Baal of the present day, pressed on them by the College element, greatly discouraged, for Baal had split the body. That day I spoke to a body of three. But since we have located here, July 11, we have around twelve and fourteen in attendance. A few churches are backing me in this work and are no doubt going their length. If there are other churches who have an interest in it, who can and will make contributions regularly monthly, send them to Bro. J. H. Hogan, 422 N. Grand Ave., Sedalia, Mo. It will be greatly appreciated.—I. Oscar Paisley, 501 N. Prospect.

Kansas City, Mo.—The Spruce and Kenwood Churches are pressing onward; each have a goodly number of special workers, also many younger members and hopeful prospects on the way. Some of the best teachers and singers go to the country on Lord's day, to help the weaker churches. This is advisable and commendable and serves a double purpose. The man who qualifies to teach others teaches himself also. Abraham walked with God and taught others how to walk; we should be children of Abraham in this. (Jno. 8: 39.) The Lord helps those only who are in the pathway of Christian duty. We need not expect God to provide, protect, pardon and save except we remain near him; if we want the shelter of a friendly tree we get under its branches. . . . Whose conduct centered in a Juniper tree? Whose conduct centered in an oak tree? Whose conduct centered in a sycamore tree? —A. R. Moore, 7519 Jefferson.

Kansas City, Mo.—Sending five subs for the M. C. from Old Antioch Congregation near Bethany, Mo. In two years, once a month work, we have baptized nine and they are now meeting regular. Hope to arrange for a faithful Brother to go there and help develop their talent.—C. C. Teightmeyer.

Two New, Good Books.—"A Virtuous Woman", price one dollar. 23,000 copies sold in two years. Men and boys will be helped by this book as well as women and girls. Also, "The Way of a Man with a Maid", price one dollar. This is sexology for men and boys. While we may not agree with the writer in every little point, yet there is very much in these two books

which ALL Christians should read. I think every church would do well to have a copy of each and circulate among the members. If the church doesn't do this, some brother or sister might save the young people from much misery and heartache in after years. Send to M. C. office.

Toledo, Ill.—We had excellent crowds throughout at Sullivan. Four were immersed. Crowds are good here also for a country congregation. I am planning on some mission work at Toledo next year, if the Lord wills I hope that we may plant the New Testament worship in that locality. I sincerely believe that the Gospel should be preached OUT. GO—and preach. I should like to know if you have Monk's book on Seventh Day Adventism? If so, please let me know the price of the book as I would like to secure one. (Perhaps one of our readers can help him on this book inquiry.—Pub.)—Harold Shateen, Shelbyville, Ill.

Nevada Mass Meeting.—Plans for the three day gathering on October 2, 3, 4 are now moving into their final stages, and it appears that this meeting will indeed be a history-making event. A great number of faithful preaching brethren are booked for addresses, and other members of the One Body will congregate from many states. Brethren at Nevada will take care of as many as they possibly can. Those desiring accommodations at Tourist Courts can make reservations by writing to Clifton Ephland, 1002 North Ash, Nevada, Missouri. Those who plan to stay in homes of the brethren should write immediately to that effect, telling how many there will be in the party. **DO THIS AT ONCE!** Arrangements will be made to meet all trains arriving the first two days of the meeting. Nevada is served by Missouri Pacific and Missouri-Kansas-Texas Lines. If you arrive by train hail any car with "Church of Christ" printed on it, and you'll be taken to your destination. If you arrive by bus, you may call either Brother Ephland or Brother Glen Smith, and arrangements will be made to send someone after you. CROWN COACH LINES make connections with Kansas City on the north and Joplin on the south. Other bus lines connect with Kansas points and at Springfield, Missouri. Be there for the very first session which will begin promptly at 8:45 on Wednesday morning, October 2. There will be spiritual activity of some kind all day, for three days straight!

From the Far West a brother writes: "Taking Over a Congregation."—"There was a man that came into our community who we at first thought would be of great use. But it wasn't long before he spoke of a desire to locate where he could 'take over' a congregation. I told him that only Elders had a scriptural right to that work. He eventually proved that he wanted his way and expected to do just what he said 'take over,' but he soon learned that we were too old and solid in the faith. So he divided the little band here."—(Stop these hirelings by circulating our May issue on the "Clergy."—Pub.)

God Cannot Be Ignored

Long ago, in spite of the "ten plagues" that God had sent upon him, Pharaoh thought he could still ignore God, and led his army into the Red Sea to destruction. It seems characteristic of humanity to imagine that God can be left out of the count in deciding their activities.

Years ago America thought that by intensifying education our big increase in crime would be largely wiped out. We listened, and never did we have education so wide and deep. But God has been left out of the count and as a result crime increases by leaps and bounds. To be of real value their responsibility to God and His beneficence to them must become a vital part of all education of our children, who so soon become the moving actors in State and Nation.

Apart from the governing power of the Word of God in our lives there can be no command by us over our passions and no real power to accomplish real things for God or man. Give God His place in your life.—The Index.